Historian's Office

REVELATIONS.

A REVELATION GIVEN AT KIRTLAND.

Verily I say unto you my friends, behold I will give unto you a revelation and commandment that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren who have been scattered from the land of Zion; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time; for I have suffered them thus far that they might fill up the measure of their iniquities, that their cup might be full, and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this hour unto the counsel which I the Lord their God shall give unto them. Behold they shall, for I have decreed it; it shall begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given to the Saints to possess it forever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be saviors of men.—And inasmuch as they are not the saviors of men they are as salt that has lost its savor and is thenceforth good for nothing but to be cast out and be trodden under foot of men. But verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing which I have promised after your tribulations and the tribulations

of your brethren; your redemption and the redemption of your brethren even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless if they shall pollute their inheritances they shall be thrown down, for I will not spare them if they pollute their inheritances.

Behold I say unto you, that the redemption of Zion must needs come of power, therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel, for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage by power and with stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be.

Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, mine angels shall go up before you, and not my presence; but I say unto you, mine angels shall go up before you, and also my presence; and in time ye shall possess the goodly land.

Verily, verily I say unto you, that my servant is the man to whom I liken the Saints, to whom the Lord of the vineyard spake in the parable which I have given unto you. Therefore let my servant Joseph say unto the strength of my house, my young men and middle aged; gather together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me: and let all the churches send up wise men with their moneys and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from any goodly land which I have consecrated to be the land of Zion, even from your own land, after their testimonies which ye have brought before me against them, ye shall curse them; and whomsoever ye will curse, I will curse, and ye shall avenge me of mine enemies; and my presence shall be with you even in avenging me of mine enemies, unto the third and fourth generatiou of them that hate me.

Let no man be afraid to lay down his life for my sake, for whoso layeth down his life for my sake shall find it again; and whoso is not willing to lay down his life for my sake, is not my disciple.

It is my will that my servant Sidney should lift up his voice in the congregations in the eastern conntries, in preparing the churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my

will that my servant Parley and my servant Lyman should not return to the land of their brethren, until they have obtained companions to go up unto the land of Zion by tens or twenties or by fifties or by hundreds; until they have obtained unto the number of five hundred of the strength of my house. Behold this is my will, therefore if you cannot obtain five hundred, seek diligently that peradventure ye may obtain three; and if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you that you shall not go up unto the land of Zion until you have obtained a hundred of the strength of my house, to go up with you to the land of Zion. Therefore as I said unto you, ask and ye shall receive, pray earnestly that peradventure my servant Joseph may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land, and establish the children of Zion upon the laws and commandments which have been given and which shall be given unto you. All victory and glory is brought to pass unto you through your diligence, faithfulness and prayers of faith.

Let my servant Parley journey with my servant Joseph; let my servant Lyman journey with my servant Sidney; let my servant Hyrum journey with my servant Frederick; let my servant Orson Hyde journey with my servant Orson Pratt; whithersoever my servant Joseph shall counsel them, obtaining the fulfilment of these commandments which I have given unto you, and leave the residue in my hands: even so, Amen.

PRIESTHOOD.

The priesthood was first given to Adam; he obtained the first presidency and held the keys of it from generation to generation; he obtained it in the creation before the world was formed, as in Gen. i, 26—28; he had dominion given him over every living creature; he is Michael the Archangel spoken of in the scriptures —then to Noah who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office and was the father of all living in his day and to him was given the dominion. These men held keys first on earth and then in heaven. The priesthood is an everlasting principle and existed with

God from eternity and will to eternity, without beginning of days or end or years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority.

Danl. 7 speaks of the ancient of days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the Father of the human family and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him and there is given him glory and dominion—Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.

The spirit of man is not a created being, it existed from eternity and will exist to eternity; anything created cannot be eternal; air, earth, water, all these had their existence in an elementary state from eternity. Our Savior speaks of children and says their angels always stand before my Father.

The Father called all spirits before him at the creation of man and organized them; he (Adam) is the head and was told to multiply. The keys were given to him; he will have to give an account of his stewardship and they to him. The priesthood is everlasting. The Savior, Moses and Elias gave the keys to Peter, James and John on the mount when they were transfigured before him. The priesthood is everlasting, without beginning of days or end of years, without father, mother, &c. If there is no change of ordinances there is no change of priesthood, whenever the ordinances of the gospel are administered, there is the priesthood. How have we come at the keys of the priesthood in the last days? They came down in regular succession. Peter, James and John had it given to them and they gave it up. Christ is the great High Priest; Adam next. Paul speaks of the church coming to an innumerable company of angels, to God the Judge of all; the spirits of just men made perfect; to Jesus the Mediator of the new covenant, &c., Heb. xii, 23. I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all and foretold what should

befal them to the latest generation: see D. C. sec. 8, p. 28, 29. This is why Abraham blessed his posterity. He wanted to bring them into the presence of God. They looked for a city, &c.—Moses sought to bring the children of Israel into the presence of God through the power of the priesthood, but he could not.

In the first ages of the world they tried to establish the same thing and then was Elias raised up who tried to restore these very glories but did not obtain them. They prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times when God would gather together all things in one, &c. Those men to whom these keys have been given will have to be there, and they without us could not be made perfect. These men are in heaven but their children are on earth; their bowels yearn over us. God sends down men for this reason: Matt. xiii, 41, and the Son of Man shall send forth his angels, &c. All these authoritative characters will come down and join hand in hand in bringing about this work.

The kingdom of heaven is like a grain of mustard-seed; the mustard seed is small but brings forth a large tree. The fowls are the angels, the Book of Mormon, perhaps; thus angels come down, combine together to gather their children and gather them. We cannot be made perfect without them nor they without us; when these are done the Son of Man will descend, the Ancient of Days sit. We may come to an innumerable company of angels, have communication and receive instruction from them. Paul had these things; we may; and have the fowls of heaven lodge in the branches. The horn made war with the Saints and overcame them, &c., until the Ancient of Days came and judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the kingdom.

It not only makes us ministers here but in eternity. Salvation cannot come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus and this is the spirit of prophecy. Whenever salvation has been administered it has been by testimony. Men at the present time testify of heaven and hell and have never seen either; and I will say that no man knows these things without this. Men profess to prophesy; I will prophesy that the signs of the coming of the Son of Man are already com-

menced; one pestilence will desolate after another; we shall soon have war and bloodshed; the moan will be turned to blood. I testify of these things and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man, and after we are dead if we are not looking forth we shall be among those who are calling for the rocks to fall upon us, &c

The hearts of the children will have to be turned to the fathers and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come the whole earth would be smitten. There will be here and there a stake, &c. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the stake, for God has told us to flee, not dallying or we shall be scattered one here, another there. There your children shall be blessed and you in the midst of your friends where you may be blessed, &c.

The gospel net gathers in of every kind. I prophesy that that man who tarries after he has an opportunity of going will be afflicted by the devil. Wars are at hand; we must not delay, but we are not required to sacrifice; we ought to have the building up of Zion as our greatest object. When wars come we shall have to flee to Zion; the cry is to make haste. The last revelation says ye shall not have time to have gone over the earth until these things come. It will come as did the cholera, war and fires burning, earthquakes, one pestilence after another, &c., until the Ancient of Days come, then judgment will be given to the Saints.

Whatever yon may hear about me or Kirtland, take no notice of, for if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who like Daniel pray three times a day, to the house of the Lord. Look to the Presidency, &c. Every man who is afraid, covetous, &c., will be taken in a snare. The time is soon coming when no man will have any peace but in Zion and her stakes. I saw men hunting the lives of their own sons and brother murdering brother, women killing their daughters and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolations and fires, &c.

The Son of Man has said that the mother shall be against the daughter and the daughter against the mother, &c., &c. These

things are at our doors; they will follow the Saints of God from city to city; Satan will rage; the spirit of the devil is now enragod, &c. I know not how soon these things will take place and with a view of them shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops and the famine be kept, I do not know; when the fig tree leaves, know then that the summer is nigh at hand. We may look for angels, &c.; but we are to try the spirits and prove them; it is often the case that men make a mistake in regard to those things. God has so ordained that when he has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, &c., pray for the interpretation; if you get not this shut it up. There must be certainty. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirits both false and true, &c.

Being born again comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand but they did not touch it. This is a lie, for it is contrary to the plan of God. A spirit cannot come but in glory; an angel has flesh and bones, we see not their glory. The devil may appear as an angel of light; ask God to reveal it; if it be of the devil he will flee from you, if of God he will manifest himself or make it manifest. We may come to Jesus; he will know all about it; if he comes to a little child he will adapt himself to the language of a little child. There is no gold nor silver, &c.; it is false; all is plain in heaven; every spirit and vision or singing is not of God. The devil is an orator, &c.; he is powerful; he took our Savior to a pinnacle of the temple; kept him in the wilderness for forty days. The gift of discovering spirits will be given to the presiding Elder; pray for him, &c. Speak not in the gift of tongues without understanding it or without interpretation. The devil can speak in tongues.—The adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside, then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam; the apostles have communion with these things; and then we shall be among that number when Christ comes.

KEYS.

O ye Twelve and all Saints, profit by this important key, that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it that ye do not betray heaven; that you do not betray Jesus Christ; that you do not betray your brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon or Doctrines and Covenants, or any others that ever was or ever will be revealed unto men in this world or in the world to come; yea, in all your kickings and flounderings see to it that you do not this thing, lest innocent blood be found in our skirts and you go down to hell. All other sins are not to be compared to sins against the Holy Ghost and proving a traitor to thy brethren.

A Final Key delivered by Joseph.—I will give you one of the keys of the mysteries of the kingdom. It is an eternal principle that has existed with God from all eternity, that that man who rises up to condemn others, finding fault with the church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is on the high road to apostacy, and if he does not repent will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh after a sign is an adulterous person, and that principle is eternal, undeviating and firm as the pillars of heaven, for whenever you see a man seeking after a sign you may set it down that he is an adulterous man.

A Key by Joseph Smith, Dec. 1840.—If an angel or spirit appears, offer him your hand; if he is a spirit from God he will stand still and not offer you his hand; if from the devil he will either shrink back from you or offer his hand, which if he does you will feel nothing, but be deceived. A good spirit will not deceive —angels are beings who have bodies and appear to man in the form of man.

By Joseph, Jan. 5, 1841, at the organization of a school of instruction.—Description of Paul: He is about 5 foot high; very dark hair; dark complexion; dark skin; large Roman nose; sharp face, small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated and then it almost resem-

bled the roaring of a lion. He was a good orator, but Dr. Bennett is a superior orator and like Paul is active and diligent, always employing himself in doing good to his fellow men.

By Joseph, Jan. 5, 1841.—Answer to the question, Was the priesthood of Melchisedek taken away when Moses died? All priesthood is Melchisedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the Prophets had the Melchisedek priesthood and were ordained by God himself. The world and earth are not synonymous terms. The world is the human family.—This earth was organized or formed out of other planets which were broken up and remodeled and made into the one on which we live. The elements are eternal. That which has a beginning will surely have an end; take a ring, it is without beginning or end—cut it for a beginning place and at the same time you have an ending place. A key: every principle proceeding from God is eternal and any principle which is not eternal is of the devil.—The sun has no beginning or end; the rays which proceed from himself have no bounds, consequently are eternal. So it is with God. If the soul of man had a beginning it will surely have an end. In the translation 'without form and void' it should read, empty and desolate. The word created should be formed, or organized.

Observation on the Sectarian God.—That which is without body or parts is nothing. There is no other God in heaven but that God who has flesh and bones. John v, 26, As the Father hath life in himself even so hath he given to the Son to have life in himself. God the Father took life unto himself precisely as Jesus did. The first step in the salvation of man is the laws of eternal and self existent principles. Spirits are eternal. At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made and we sanctioned it. We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he

would prefer a swine's body to having none. All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at any thing which comes from God, the devil takes power.

This earth will be rolled back into the presence of God, and crowned with celestial glory.

Remarks by Joseph, May 16, 1841.—There are three independent principles; the Spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil. They who have tabernacles, have power over those who have not. The doctrine of eternal judgment. Acts 2, 41. Peter preached, Repent, and be baptized in the name of Jesus Christ, for the remission of sins, &c.; but in Acts 3, 19, he says, Repent and be converted, that your sins may be blotted out when the times of redemption shall come, and he shall send Jesus, &c. Remission of sins by baptism was not to be preached to murderers. All the priests in Christendom might pray for a murderer on the scaffold forever, but could not avail so much as a gnat towards their forgiveness, There is no forgiveness for murderers: they will have to wait until the times of redemption shall come, and that in hell. Peter had the keys of eternal judgment, and he saw David in hell, and knew for what reason, and that David would have to remain there until the resurrection at the coming of Christ. Romans 9. All election that can be found in the scriptures is according to the flesh, and pertaining to the priesthood.

By Joseph.—Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer, and God the third, the witness or Testator.